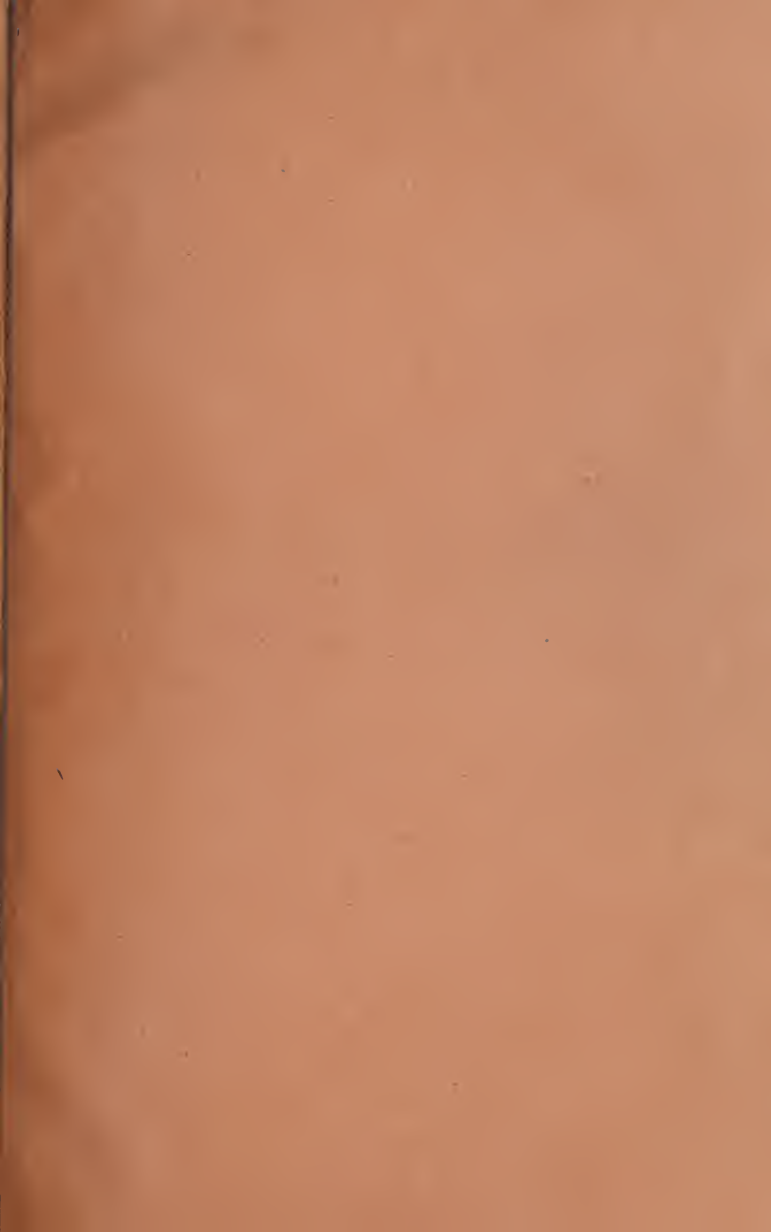






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THE
MISSIONARY LINK.

FIFTEENTH NUMBER,

FOR THE

Woman's Union Missionary

SOCIETY

OF AMERICA FOR HEATHEN LANDS.



APRIL, 1866.

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The Missionary Link.

THE opening Spring, always an emblem of hope, comes not without its appropriate message of cheer to our "Mission." Those who have fostered this cause from its commencement, with longing hearts and fervent prayers, feel there is a peculiar significance at this season in the welcome they give to many new friends among our ranks of workers.

May the gentle effects of our humble work not only be a power penetrating into the desolate homes of our heathen sisters, but may it produce a reflex influence, swelling with noble impulses the hearts of our own privileged sex, until this Mission spreads from the length and breadth of our dear sunny land.

FOREIGN CORRESPONDENCE.

INDIA.—Calcutta.

Extracts from MISS BRITTAN'S Journal.

INTRICACIES OF ZENANAS.

May 21, 1865.—Truly ours has to be a work of faith in more ways than one. First, we must sow the seed, leaving it to God to grant the increase. But, again, ours is also a work in which we must trust for special guardianship over our own persons. These zenanas are like so many prisons or labyrinthian places you read of. You have to be accustomed to each dwelling before you can find your way out of them, as no two are built alike.

Yet never has anything unpleasant occurred to the ladies who have visited in them.

We, however, run every risk from infectious diseases. To-day, for instance, before we knew it, Mrs. Nichols and myself went to different zenanas where some of the inmates had small-pox, measles, or cholera. In the course of our work we cannot avoid this, but we must have faith to believe nothing can harm us but for our good.

EVIDENCES OF RELIGIOUS AWAKENING.

May 26.—I am growing to love my dear widow K. so much, and would beg you to make her a special subject of prayer. To-day she wrote some sentences in Bengali on her slate, which she asked my interpreter to read to me in English. She did not wish any of the other women to know what she had written. I asked her, afterward, if she had copied any of what she had written from a book. She said no, it was out of her own mind.

It was written in questions and answers, thus: "Do we all need a new heart? Yes, we all need to have a new heart. If we have no new heart, we cannot go near God. Must we all have clean hearts? Yes, God only can give us clean hearts and fit us to go near him. For this Jesus taught his disciples the Lord's Prayer." I do often feel as if that dear woman is not far from the kingdom of God. If one look at the brazen serpent was sufficient to cure the bitten Israelite, surely one look at The Crucified One will be sufficient for the healing of the sinner. It is, "Look and live."

OPPORTUNITIES FOR IMPRESSING STRANGERS.

In another zenana a strange woman came in, and asked many questions as to the objects for which we were teaching. Here was an opportunity to speak of the love and commands of Christ. Constantly strangers are present during our lessons, so that we cannot tell how far one seed may be carried.

RELIGIOUS PROGRESS OF THE SERVANT.

May 30.—The servant, I feel, is growing in the knowledge of the truth. He reads some verses of the Bible to me every day, besides reading "Line upon line." His aunt has found a young girl whom she wishes him to marry, but he positively refuses. He says he will wait until he has more fully studied the Christian religion, for if he becomes a Christian he wishes to have a Christian wife. He seems to begin to have clear views of the Saviour.

THE KALI GHAT.

June 1.—I have just returned from the Kali Ghat, the holiest place in Calcutta. Here there are a number of small temples dedicated to Sheve (the god principally worshipped here), and also one large temple dedicated to Kali, the wife of Sheve. You already know the appearance of Kali. Sheve is worshipped everywhere under the form of a large black stone.

In front of Kali's temple was a very large verandah, in which were numbers repeating prayers over strings of beads, offering flowers, rice, sweetmeats, &c. Every offering was first sprinkled with holy water from the Ganges, which was contained in a small vessel placed in front of each person. Outside of this verandah is the place where bullocks and goats are offered, although to-day they were not sacrificing animals.

PUBLIC WORSHIP OF THE WOMEN.

At the largest temple of Sheve a number of women were performing service, some among them of very high caste, having servants attending them. Many had come from a distance; for I find that a woman may make a pilgrimage to one of these sacred places, and while there, is permitted to go out with her face uncovered. The women whom we saw were so intent on their devotions that they did not look up, and appeared not to observe us. I saw many worshippers bathing in the Ganges, while some of the women were forming by their fingers little

images of Sheve out of the sacred clay. Poor people! I can hardly describe what I saw.

WEDDING PROCESSION.

Last night, as we came from church, we met a splendid wedding procession. There were, first, several hundreds of lights arranged like large chandeliers, which were really very beautiful, although made of bamboo and tinsel. Instead of glass, the globes for the candles were made of isinglass, and each chandelier held twenty-seven candles.

At the close of the procession came the bridegroom, dressed magnificently in cloth of gold and glistening with gems.

MAHOMETAN FESTIVAL.

June 8.—Last Monday was the grand day of the Mahometan festivals of Hussien and Hossein, which I spoke of last year. We never expect to sleep during the ten days it lasts. All Sunday night the noise was something dreadful, and on Monday, from 7 in the morning until 2 o'clock, there was one dense mass of people passing the house. From observing how many passed a certain spot in a minute, we calculated that about 200,000 passed in the day. They come from all the neighboring country places to these festivals. Some of the models of the tombs of Hussien and Hossein are really very beautiful.

DETERMINATION TO BECOME A CHRISTIAN.

June 13.—The servant has now attended church with me several times, and regularly joins in the Bengali service with the family every Sabbath morning. He told his aunt he intended to become a Christian, when she cursed him. If she knew he had attended church, she would never admit him into her house again. I think he is sincere; for he has nothing worldly to gain by this step, but everything to lose.

His aunt has a little sum of money and some articles belonging

to him in her possession, which he thinks she will not return if he becomes a Christian. "But," he says, "if she will not return them, I must let them go: for when I die I cannot carry money with me. If my soul goes to God, that is better." He expresses a strong desire to be baptized. I have explained to him the simplicity of the rite of baptism, and then asked him to attend the service where a young native Christian was to be received into the Scotch church. He did so, and appeared to be much struck with the difference between our religious rites and those of the Hindoos.

DIFFICULTIES OF HEATHEN CONVERTS.

June 21.—I shall understand now, better than before, why there are comparatively so few converts from Hindooism, for this breaking away from heathenism is a great struggle.

For two or three days past, the aunt of the servant has been here crying and flinging herself down in the road outside our gate, cutting herself with stones, and telling every person who passes by the dreadful story that one whom she loves as a child is going to do the most shameful of all things, become a Christian. The poor servant is nearly beside himself, saying: "What shall I do? I love Jesus, I love God; but if I become a Christian, I lose my caste, all my friends will hate me, and no one will speak a kind word to me." O that you knew of this case, that your prayers were ascending for him!

CONVERSATION WITH K.

June 22.—I have had a delightful conversation with K, and do believe she is God's child. Willingly would she be baptized to show her faith in the Crucified One, if it were in her power. Pray much, dear friends, for us; I believe that we owe every thing to the Holy Spirit descending upon us, in answer to your prayers. She asked Chundra (one of the native teachers, who is most eminent and faithful in her work) if she had translated her letter* rightly, for she wanted the ladies in America to know that

* This letter was published in the Thirteenth Number of THE LINK.

she not only believed in the Lord Jesus with her lips, but her heart spoke the love she had for him.

STUDY OF A FOREIGN LANGUAGE.

My experience disagrees with the advice of most missionaries, who have said to me: "Do not attempt to teach for the first six months or a year, but devote yourself to study of the language, if you desire to acquire it perfectly." I agree with them that after missionaries are at work the study of a language is arduous, but I certainly am well satisfied that I did not put off my attempts to teach until I became a proficient Bengali scholar.

ILLUSTRATION OF THE REDEEMER'S CONDESCENSION.

June 23.—It has been decided that the servant shall wait two or three months before he is baptized, and in the meantime study God's word diligently. I never saw any one so eager, or who takes so much pains to learn. His friends are still trying so much to get him away that I do not know what will be the result; but if he is God's child He will take care of his own. In studying the word of God, I find he is an acute reasoner. Often I have to stop and ask for wisdom to answer aright, but with these people an illustration is better than the most lengthy argument.

He asked permission to witness the celebration of Communion; and made many inquiries concerning it. Afterwards he came to me and said: "If Jesus is God, why, on the night when he and his disciples partook of the Last Supper, did he pray to God as *his* God?" After an instant's reflection I related to him the story of Peter the Great of Russia, laying aside his royalty, and, clothed in mean garments, working in the ship yards of Holland. As he left his country, he deputed his authority for the time being to another. He was still Czar, though he did not appear to others as such, and though really ruler of a great nation, when he wanted money he was obliged to appeal for the time to the one who held the royal authority, and thus gave his subjects a pattern of obedience as well as humility. I tried to illustrate by this, how

Christ laid aside his authority as king of heaven and clothed himself in the mean garb of humanity for the good of us, his chosen people. Then, as *man*, he submitted himself to the Great Ruler of heaven. The servant seemed to understand this illustration.

OPINION OF BABOOS ON THE CHRISTIANIZING OF WOMEN.

July 11.—Yesterday I visited three more new houses. In two of them the Baboos were at home and expressed great delight at my kindness in coming to teach their ladies.

At one of the houses I expressed surprise that there were not more women to learn. "O," said the Baboo, "you will find many of *these natives* very ignorant and foolish; they are afraid, if they begin to learn, you will make them be baptized." "But," I replied, "do they not know that no one is baptized unless they wish it and profess their faith in the Christian religion. We wish they were all Christians, but we cannot make them so." He said, "I am not afraid to have my ladies learn any thing you wish to teach them. I have lived all my life near Christians, and I know our country will never be great until our women are taught all the Baboos know."

July 21.—Though I am continually saying I will open no more houses, because we are over-worked, yet I cannot resist the pleadings just to give them a little time. In one house the Baboo seemed a very well-informed man. He thanked us warmly for coming to his house, as he had so long been wanting to have his ladies instructed. Then he added, "In a hundred years from now, ours will be a great nation. Our women will be intelligent, educated and refined, and *then*, and not until then, shall we understand the meaning of that beautiful English word 'Home.'"

THE MISSION ASPECT OF ZENANA TEACHING.

It is wonderful how the great theme and movement now is "education of women." But at present ours has to be a *mission* work, and this I look upon as the great secret of our success. If the Baboos pay for instruction, they feel they have a right to dictate

what shall be taught; and in most houses the Bible and religious books are forbidden to be introduced. I will not teach in a zenana where this is the case, consequently the "Word of God" is being very widely diffused "without money and without price."

FAITH OF K.

I saw K. to-day and found one of the children in the house, of whom she is very fond, has been ill for two or three days. K. told me she has found, in the little book of prayers I had given her, such a beautiful prayer for a sick child, and she had been praying that so earnestly to God. Now that the little one was better, she was sure God had heard her prayer.

SUGGESTION FOR FAMILY PRAYERS.

August 9.—K. read to me, to-day, part of Pilgrim's Progress, in Bengali, about Christiana and her children, and then explained the meaning, to show me she understood it. I told her I trusted she would be like Christiana leading her children to heaven. She has two children, a boy about fourteen, who is very much attached to his mother, and a girl, a bright intelligent child, the one who was married not long ago.

She told me that before any lady had come to teach her, her boy had told her about the true God, of whom he had heard at school. I told her I wanted her to take her boy and girl into her own room, night and morning, and read and pray with them. She said she could not in the morning, but she would try to do it at night. I dare not hope too much, but I trust she will, and I give you our hopes and fears, that you may better sympathize with and pray for us, when you know all.

INCREASED DEMAND FOR INSTRUCTION.

August 19.—Evelyn, one of my teachers, told me to-day, that in eight more houses they want to learn. When she said to them that I could not afford to pay any more teachers, they begged her to bring them some Bengali primers that they might try to learn themselves.

PROGRESS OF MISSIONARY WORK.

August 23.—At church, to-night, the Rev. Mr. Kinnaird gave us a very interesting address about the Karens and Burmese. How wonderfully God has blessed that Mission! When Mr. Kinnaird went there, there were three Karen communicants, now there are twenty thousand. The fields there are truly white for the harvest; and our zenana work here is the same.

I believe we could give missionaries work to do as fast as you can send them. It is very, very sad for me to say to those who are pleading with me to come and teach them that I cannot do it. Every house ought to be visited by a missionary twice a week, but we cannot go to many places more than once in two or three weeks. But I think our native teachers can do much, and many be taught to read and know something of the true God. Besides, every house we enter helps to break down old prejudices and opens the way for us to do more. If this work progresses as it has done, twenty years will see a great change here. When I first came to Calcutta, Mrs. Murray had only fifteen zenanas, now if I had means to pay native teachers I should have seventy open for instruction.

One of my teachers told me that, for weeks past, the women and children near some of our zenanas had been imploring her to open a day-school for girls, and had said they would give a room rent free.

OPENINGS FOR INSTRUCTION OF WIDOWS.

Mr. Henderson, the Scotch Minister here, has taken a great interest in our work, and has asked me to give him a short report to read at the monthly Missionary Meeting. Afterwards he told me, such a great interest had been created for the zenana work, he desired to have the report printed.

So many residents in Calcutta are rousing to this work that a meeting was called at the house of Mr. C. to confer together. One proposition was that efforts should be made for the native

Christian widows, of Calcutta and neighboring villages, that, if not educated already, they might be taught and fitted to become teachers. These christian widows are often in great distress, for cast out by their relatives they have no means of support.

A widow came to me from Kuihungger, bringing a letter from her clergynian speaking highly of her Christian character. I have found employment for her, as she sews well, and intend, as soon as she improves in other needful branches, to make a Zenana Teacher of her.

CONVERSATION WITH A HINDOO.

September 12.—I have just had a long and very interesting call from a Baboo. His primary business was to ask me to sign a petition against a grog-shop about to be established near us. Afterwards, he wished me to take his young sisters here as day scholars, as he desired them to have an English education. He said he was willing to pay whatever may be thought proper. He told me they intended to have a large meeting of the Burma-Soomaj, this week, to discuss the importance of having schools for girls where they might acquire a thorough good English education, and be fitted to make companions for educated men. O, that God would so overrule this movement that it might fall into Christian hands! The educational movement here is vast. The dry bones that have lain as dead for so many centuries are all beginning to move. May the Spirit of God be breathed upon them!

NATIVE EXPLANATION OF "SERVING TWO MASTERS."

September 12.—Yesterday K. told me she wanted me to teach her every thing I knew, no matter how difficult it may be to learn. As the Doorgha Poojah holidays are held next week, I asked if they were to be celebrated in their house. "No," K. answered; "we only keep Kali Poojah, and that is not to worship the goddess, but to have a social feasting time with our neighbors."

One of the young girls who was present said to me, "we want to worship the true God and our own gods too." I told her that was impossible. K. added "O, they are only children, they will know better when they grow older. It is impossible for any one to serve two masters." (She often expresses herself in language similar to Scripture without knowing it.) Then she added, "suppose you and I both have one servant; you tell him you want him at ten o'clock, and I tell him I want him at the same time—what would he do? No, we cannot serve two Gods." I turned to K. and said, "The other day you told me you could do nothing for God, but you see you can work for Him by teaching these young girls. They all love you and like to come to your room, and then you can talk to them and try to teach them the truth." "Yes," she answered, "and I can shut my door, and pray. I do not need to make Poojah for God to hear me."

BENGALI CATECHISM.

September, 22.—I have found a little Catechism in Bengali, similar to Dr. Watts, which I am trying to teach in my schools and zenanas. Yesterday one woman returned it to me, saying her husband would not let her learn it. Still they listen to our Bible stories and read "Line upon line," so we must work gradually. We have now sixty zenanas, and had I the means to pay more teachers I might open twenty more to-morrow.

WORK OF NATIVE TEACHERS.

That the native teachers work faithfully you will see from the following example. There is one house which we are not able to visit once a month. Yesterday Mrs. Nichols went there and showed the inmates the picture of the brazen serpent. After the story had been told, Mrs. Nichols asked, "What is this serpent the type of?" "Jesus Christ," was the answer. "Who is Jesus Christ?" "The Son of God." "How is the brazen serpent a type of Christ?" "He was hung upon the cross as that was put upon a pole." "What was He hung upon the cross

for?" "That if we look to Him and believe in Him we might be saved; He will take away our sins." "Where did you learn about this?" "In 'Line upon line,' which I read to my teacher."

NATIVE EXPLANATION OF THE SAVIOUR'S MEDIATION.

The servant seems to comprehend the Commandments better now. Yesterday in reading them he stopped suddenly, and said, "If these are God's commands, who can go to heaven, for every one breaks them many times? There is nothing like this in the Hindoo Shasters or Mussulmen books." I answered "No one trusting in his own good works; but Christ has kept the commandments for us, and, if we believe in Him, God will forgive us for His sake." He then said "I understand better about God every day. He is like a great judge in court. When any man is wicked the police officer takes him to court and tells what wicked things he has done. The bad man does not speak to the judge but to the *pleader*, and *he* tells the judge. So Jesus Christ is our Pleader. God is so holy; we break His laws; Jesus Christ pleads; and we are pardoned because God loves Him so much."

God grant he may indeed find Jesus to be his intercessor with the Father.

R——.

Extracts from Mrs. NICHOLS'S Journal.

INDICATIONS OF HOPE.

September 19, 1865.—I have been sent for to visit a large house, to which, in the Spring, I had been refused admittance.

The Baboo told me yesterday that since then they have changed their opinion and have learned to appreciate the advantages of education. I spoke to him of the Baboo in Calcutta who called on Miss Brittan a few days ago and told her how much he desired

his sisters to have a thoroughly good English education, and also what she had said to him about their being *taught* Christianity, if sent to Missionary ladies to be instructed. I was encouraged to hear him tell me, in reply, he did not object to religious instruction. Only three little girls came forward to be taught, who had all learned to read, but had forgotten a great deal.

DESIRE FOR HOLINESS.

One interesting woman yesterday, in a house opened by Miss M. many months ago, told me she wanted to learn our religion, for what we called holy she would call holy. I told her to pray earnestly to God to give her his Holy Spirit, that she might be brought to know herself and her great need of a Saviour. I trust that, under God's blessing, she may be brought to her Saviour's feet and be made a lamb of His fold.

It is a solemn work to have anything to do with the training of immortal souls, but I trust God will give me grace to perform his will.

READING OF THE TESTAMENT.

I have not had an opportunity of seeing my widow B. for a long time, as she has been away. But I have become greatly interested in another with several children, whose name is M. She is very bright and fond of reading. Last week she was reading the first chapter of St. Luke, in which she was greatly interested, while Chundra, the native teacher, was explaining it to her in Bengali. I told her I would pray to God for her, to send his Holy Spirit into her heart to teach her, which seemed to gratify her. Another woman sitting beside her asked me to pray for her also.

The latter was the mistress of the house in which we then were, and is the one whom I mentioned as reading every night in her Testament and other books, when her children are in bed. She lives in a nice house and has every thing to make her happy, as far as it is possible for a Hindoo wife to be. I think she is convinced of the truth of Christianity.

OPENING FOR A WIDOW.

October 20.—A poor widow N. came to me one morning, appearing very sad, and said her father had died suddenly, leaving her mother and herself unprovided for. She wished me to bring her materials for making slippers, and she would try and sell all she could work. I asked her if she did not think she could keep a little school, as there were so many girls who came to read to me whom she might teach daily. She seemed pleased with the idea, and to-day had about a dozen children collected in a tolerably convenient building. When I had seated them, I gave them some books, and told them one of the chief things was to keep good order and perfect silence during school hours. I inwardly prayed that God would be pleased to send his blessing upon the school and make it a means of doing some good.

October 26.—To-day I was several times asked by the women in the zenanas about N. and her school. It seems to have caused some talk among them, and may be the means of inciting others to do something, instead of spending all their time as they do in bathing, eating and sleeping.

One thing N. requested, that no Sahib be brought to look at her school. It is very amusing sometimes to see how the women run away when any of their male relatives make their appearance. They will even pull their sarees over their faces and run away from their own husbands.

CUSTOMS FOR WOMEN.

Yesterday a woman was reading "Line upon line," when she suddenly stopped and shut her book. On asking why she did not go on she said, her husband had come into the next room, and had she continued reading he would have heard her. This I suppose would have been thought improper. What a happy thing it will be for India when all these tiresome Hindoo customs are swept away. It must be a strange system of etiquette which teaches a woman to run away from her own husband, and which does not permit her to speak in his presence.

PLANS FOR A GIRLS' SCHOOL.

October 27.—As we were leaving the school to-day, a Pundit ran after us, and said the farmers in the neighborhood were wanting to learn, but could only study in the evening. He wanted our aid, but we thought it better to speak to Mr. Payne of the London Miss Soc. Mr. Payne has offered his kind assistance in building a school house for girls near his boys' school, for which the Baboos had given him a piece of land. He will take supervision of the school, if we will still continue visiting it, and proposes to make it one of the best girls' school in Bengal.

One great benefit to be derived from such efficient supervision and good organization, will be, that this will become a standard for other schools in the village.

INDIFFERENCE OF BENGALIS.

Nov. 1.—I hope to give a few Bengali Testaments to those women of whom I have the greatest hopes, and in whom, consequently, I feel most interested. They will then, I know, be able to learn and repeat texts. The Bengalis are generally indifferent about spiritual things, but we must let "patience have her perfect work." I believe it is too early yet to look for many results of zenana teaching; we must be content to wait for *great* changes. It is a great thing to have them give, spontaneously, any opinion of their own; but Christian ideas must be first instilled into their minds before they can be expected to express themselves as we desire.

CHITTOOR.

Extract from a letter of Mrs. JARED SCUDDER, to the ladies of the Reformed Dutch Church of Syracuse, who contribute funds for the support of a little girl in the "Chittoor Seminary," in India.

CHITTOOR, *Dec. 23, 1865.*

I write to acknowledge and thank you for the sum sent

through the "Woman's Union Missionary Society" for the support of a girl in our "Chittoor Female Seminary." As we find that the money is sufficient for the maintenance of two scholars for one year, I have selected a Tamil and a Telegu girl. The former is named Anna, and is about twelve years of age, of rather light complexion, very slight figure and a bright active girl. She is from Saltambady, a village near Arnee, the station of Rev. Mr. Mayou. Her parents were formerly Catholics, but they and their child were baptized by Mr. Mayou, about two years ago, when she was sent to this school. At the time that she entered Anna was only one book beyond the primer, but now she is in the second class, and studies grammar, geography, history, dictation and catechism.

The name of the Telegu girl is Santhaé, which signifies "meekness." She is a very gentle, well-behaved girl, about ten, is in the third class, and is our third-best proficient in crochet-work. Santhaé is of lighter complexion than Anna, much more quiet, and less fond of play. This disposition, however, is not so much to a child's advantage here, as it is at home, for native children are naturally averse to exertion, so that we are often obliged to urge them to play.

Perhaps it may interest some of you to know how these children are dressed. On Sabbath they have chintz skirts with short jackets of bright colors, which contrast well, and white cloths thrown over their heads and shoulders. In the week, they wear blue homespun skirts and dispense with the upper garment.

A new building is being erected for the school, with proper sleeping apartments, as well as school-rooms. When it is finished it will greatly conduce to the health and comfort of the girls, who are at present crowded into two small rooms. I shall be happy to write you occasionally concerning these children, and will endeavor to make them prepare a letter to you themselves. They are now enjoying Christmas vacation. If the children of your church would like to send our school a box of materials for doing crotchet-work, it would be most gladly received. In

conclusion, you must allow me to solicit for them your earnest prayers, that ere long they may both become followers of the Lord Jesus.

Yours, &c.,

MRS. J. SCUPPER.

TURKEY.

Extract from a Letter received from MRS. W. H. GILES.

CESAREA, Dec. 6, 1865.

We return most hearty thanks to the Society for the support they have given to the Bible reader at Yozgat.

The interesting and encouraging reports of work carried on by the "Woman's Union Missionary Society" make us truly grateful to our Father in Heaven, for the evident favor with which He has crowned their efforts, in extending the "glad tidings" of the gospel of Jesus to our neglected, suffering and perishing sisters. It appears more and more to be the settled conviction of our missionary brethren that Christianizing and educating the *women*, is of the highest importance in relation to the success of their labors. To illustrate this, let me state a case under my actual observation. During a journey to Sivas we spent the Sabbath at Gemarek, one of our out-stations, where we have an earnest native helper, a day and Sabbath school. One of our missionaries preached in Turkish to an attentive congregation of over a *hundred* persons, where I was the only representative of our sex. As our native helper's wife is a feeble woman with young children, she resides in Cesarea, and, hence, no female influence is brought to bear on the women of Gemarek, who are in consequence opposed to the truth. The native helper has established weekly prayer meetings, at different houses, which the women are beginning to attend. Sometimes a dozen are present. We hope to have a good Protestant woman labor in Gemarek for the winter.

Extracts from the Report of the BIBLE-READER, under the supervision of MRS. W. H. GILES.

CESAREA, Dec. 6, 1865.

Miriam Hanum has steadily and successfully pursued her work during the summer and autumn.

The summary of her visiting for the summer is as follows :

JUNE (for two weeks)		JULY	AUGUST
Number of houses visited	37	73	99
“ “ persons present	72	350	348
“ unable to read	63	188	249
“ without the Bible	8	12	19

July 5.--Miriam had a very interesting conversation with an Armenian woman, who knew how to read and talked reasonably. She enquired if the worship of images of wood and stone in the Armenian church was not wrong, to which Miriam replied that it was, and gave that as one reason why our church separated from them, for we desired to worship according to the teachings of God's Word.

July 7.--Having talked with some Armenian women, they said, "Your talking and reading are good, but you have no baptism or communion." Miriam showed them, that, according to the teaching of Jesus in the Bible we have both. They then said, "You baptize only with water and use no cross." Miriam opened the Testament and read where Jesus was baptized only with water, and then said, "We believe in the doctrines of the cross, only we are not commanded to worship it." A woman said, "We go to our priests and tell them our sins and learn from them." Miriam replied, "God does not accept any one in his place. The priests are only sinful beings like ourselves. We must go directly to God and make confession of our sins and obtain pardon through Jesus Christ."

July 10.—Miriam visited two Armenian houses where she read and conversed much. The inmates said, “Our priests read a great deal, and they do not become Protestants; ought not we who know nothing to follow their teachings?” Miriam showed them that Jesus did not come to call the wise and prudent, but the poor and ignorant, such as fishermen and publicans. They expressed a wish for her to come again and read to them.

July 13.—At one house Miriam read and conversed about the uselessness of fasting. The women listened well and said, they were in the habit of fasting, and if it did no good, it likewise did no harm. Miriam explained to them why they might eat meat or anything else, the only important thing for them, was to trust in Christ as their all-sufficient Saviour. They acknowledged she was right.

July 30.—Two Armenian women came to Miriam’s house, where she had much conversation with them, on repentance and faith in Christ as the only way of salvation. They accepted this doctrine and begged Miriam to visit them.

July 31.—When Miriam went to one house to read and talk, they said “Our Bible is the same as yours, why should we change our religion?” Miriam replied, “I have only changed where I was *contrary* to the Bible.” A long conversation ensued when they accepted what she said. A man said, “How can *you* convince people?” Miriam replied, “The power to convince is with God.”

Two years ago, some of the people would not have listened to Miriam; now she converses with many in the street on repentance.

August 4.—One old woman in a house visited to-day, said she could repeat some prayers of David, in Armenian, which she did not understand. Miriam showed her there would be no profit in such praying, and then asked her if she went to a king or governor and asked for something in an unknown tongue if he would listen, or if he would not tell her, “You do not know what you are saying.” Miriam had a long talk and quoted the instruction of Paul on this subject in 1 Cor. 14 chapter, 27 and 28 verses, with which they seemed much pleased.

Rev. Mr. Giles has sent us the following interesting account of a marriage which has created much excitement in Cesarea, the results of which have greatly strengthened the faithful labors of the Protestant Missionaries.

A MARRIAGE IN TURKEY.

Among the events which have taken place in Cesarea, is a marriage which occurred last winter, and is to us of special interest. As it may cast some light on the condition of women in this country, a hurried sketch of the most prominent features may not be uninteresting. The chief actors are two cousins. G. is a young Armenian man, about thirty years of age, who is the son of a priest who holds an office in the Capitol. A., the cousin, is a young girl about sixteen, whose father has been dead several years. This couple desired to be married and presented themselves for this purpose to the legitimate religious authorities. They refused to perform the ceremony, as their laws forbid the marriage of cousins. They next applied to the American missionaries, who not wishing to be precipitate, as such matters require caution in this country, dismissed them with little encouragement.

After urging their case for some time the Armenian clergy, fearing lest we should perform the marriage, notified the friends of the betrothed of their willingness to do it. With glad hearts the young couple and their friends assembled at church, but, instead of uniting them in the bonds of wedlock, they seized them violently and hurried them away to a monastery ten miles distant, where the man was kept a part of the time in chains. Imprisoned in the same place was a man of forty years, whom they had snatched from his family. Having bribed or threatened him into a formal co-operation, they married him by force to A.

The mothers of G. and A., ascertaining in some measure the condition of affairs, came to us imploring help, while their friends and the whole Protestant community urged us to do what we

could. It was evidently a gross violation of civil law, as well as a case of religious persecution. Therefore the friends were urged to enter a complaint to the Governor, which was done by the Head of the Protestant community, who is, *ex-officio*, one of the Governor's council.

The Governor required something in writing from the aggrieved party which friends failed to procure. G's mother then went herself to the monastery, but with the cruel monks her pleadings were of no avail. This aged woman and the policeman whom she had taken as guard, although it was winter, remained until midnight under a tree not far distant. The mother crept noiselessly to the window of her son's prison and called his name as loudly as she dared. Then followed a moment of death-like suspense, but hark! she is heard, and the mother and son are in communication with one another. G. is told he must send a written communication to the Governor. "Alas! he exclaims, "I have no pen, ink or paper, nor are there lamps and matches here." His mother had thought of all these and told him to let down his girdle, in which the articles were bound and drawn up into the prison. Thus the writing was procured and was not long in finding its way to the palace. The monks, learning what was going on at headquarters, released G.

Now it remained to free A. The Protestant Head knowing a brave Armenian, who sympathized with our cause, sent him to get A. He and an assistant, disguised as travellers, went to the monastery and learned that the girl had escaped, but were offered eighty Spanish dollars if they could find her. A. had escaped during daylight service, and had been secreted, in a neighboring dungeon, by some man who had promised to protect her. This became known to the men who were to rescue her, who contrived to convey her through rocky and unfrequented paths to the city.

After their release the question arose, "Shall we marry them?" The aggrieved parties had at the first avowed themselves Protestants, but our custom is to publish marriages for fifteen days,

and we could not depart from this rule. A., for safety, took her residence with the missionaries. After much thought and prayer, there appeared many reasons why we should perform the rites, which was done in the presence of many persons.

The newly married pair were then escorted to the bridegroom's, as is the custom. Soon after a crowd collected, which not dispersing, A. was taken by the Governor to the palace. She was treated kindly, but it was still imprisonment. Here was an opportunity to fight the matter over again, for the Armenians said the two should not live together. During the five weeks of A.'s captivity we held religious services at the palace for A.'s benefit, which the missionary ladies attended. Thus numbers of Turks heard for the first time the gospel of Jesus. Finally, the Governor sent for the leading men in the Protestant and Armenian communities to consult and act in this matter, which ended in A.'s release.

Though the manner of procedure was not what we could wish, yet the whole affair seemed like a Protestant victory, and has done much for the spread of the truth. Another similar case has occurred at a neighboring village, which has resulted in nearly doubling the congregations. Prayer-meetings are held daily, which as many as seventy attend.

Thus "the wrath of man shall praise Him." Pray that our work may go on.

DAWN OF DAY.—Miss Whately, daughter of the late Archbishop of Dublin, who is enthusiastically engaged in the work of female education in Egypt, states that there is a slow and gradual change in that country. It is now rare that missionaries cannot find hearers, though not long ago, if the Gospel were opened, it was at the risk of personal danger, while the people would contemptuously refuse to listen. Now, in coffee-houses, in towns and villages, it is not difficult to collect a circle of hearers, who are frequently much interested, and sometimes request them to come and read again.

HOME DEPARTMENT.

FIFTH ANNIVERSARY.

The Fifth Anniversary of the Woman's Union Missionary Society was held at the house of the President, Jan. 15th.

We had the pleasure of welcoming among us the Rev. Mr. Bourne, the cousin of our missionary, Miss Brittan; Rev. Mr. Syle, Missionary from China; Rev. D. Stuart Dodge, from Syria, and Mr. Gulick, the son of the missionary to the Sandwich Islands. The devotional services were conducted by Rev. Mr. Bourne, and were followed by the reading of the annual report.

Mr. Gulick then gave a glowing sketch of the missions to the Sandwich Islands, and contrasted vividly the state of barbarism in which the inhabitants were discovered with the wondrous changes wrought by the power of the Gospel. Among other strong illustrations, to prove how those islands had been christianized, he spoke of the cannibal practices of the aborigines, in contrast with the fact that churches to the living and true God had been everywhere built—one recently erected having cost \$30,000. In mentioning their improved temporal condition, he enlarged on the eager desire with which they sent out, from among the converts, native missionaries, to bring other darkened islands under the blessings of the Gospel.

Then graphically did he tell of the improvement among women, giving many thrilling anecdotes, gathered from

personal observation. Their savage habits had formerly led them to deny the very instincts of maternity, many having been known to smother sick children, and, burying them within the walls of their own rude dwellings, proceed in their daily employments without the slightest exhibition of feeling. Most touchingly did Mr. Gulick portray the anguish of these mothers after they had been brought to the feet of our Saviour, confessing, amid despairing groans, that numbers of their offspring had thus been murdered with their own cruel hands. Now, bowed with contrition, they were struggling to lay hold of the Lamb of God, whose blood can wash white even their stained hearts, and were listening with straining ears to the words of hope and pardon—like the restored demoniac of the Gospel, “clothed and in their right minds.”

Mr. Gulick closed his words of stimulus and encouragement by giving an instance of the reflex influence of foreign missions, as illustrated by the history of a little town in Germany. One hundred missionaries had been sent from its devoted ranks to Africa, each one of whom had so widened the circle of home supporters that every inhabitant of that little place was roused to noble Christian aims by the Holy Spirit. And not only had this Pentecostal revival accomplished its work with power, but every temporal blessing had been granted the inhabitants in double measure.

Rev. Mr. Dodge then gave a very deeply interesting account of the condition of women and children in Syria, who, although not so sunk in degradation as those in the far-off regions of heathen darkness, still were ground down to a state of servitude, induced by superstition and national custom. He alluded to the severe manual and

field labor which many classes of women were called to perform, and particularly sketched the desolation of the childhood of little girls. Then he spoke of the missionary efforts which had been made for this degraded class, and gave varied sketches of the mission schools which had been established and the visible effect they were everywhere producing.

Most earnestly did he commend the plan of employing Bible-readers, so successfully adopted by our Society, knowing from personal experience how important was native agency in bringing nations to the knowledge of God's word, the only source of light and blessing.

Rev. Mr. Syle spoke principally of the important *duties* devolving on this Society, and gave many practical hints from his own experience as to the best manner of making it a great agency in the work of foreign missions. He spoke at length of the great good accomplished by single ladies laboring in China, and mentioned particularly the efforts of Miss Aldersey, in the establishment of many schools, which were acknowledged to be one of the most important means used to elevate and enlighten minds warped and dwarfed by heathen customs. No words could have been more encouraging to all who have the cause of heathen women at heart, than those with which Mr. Syle commended our labor as one of the works of the Lord.

Rev. Mr. Dodge pronounced the benediction, after which took place the usual annual election of officers.

The Public Meeting of Brooklyn.

We doubt not that the friends of our "Woman's Mission," who understand how much interest has been centred

in our Society during the Winter Season, will learn with gratitude of a fresh awakening, by a public meeting, held on Sabbath evening, Feb. 18th, in the South Congregational Church in Brooklyn, of which Rev. Edward Taylor is Pastor. This meeting had been designed, in a measure, to be a repetition of the meeting held in New-York in January, which but few of our earnest co-workers in Brooklyn had been able to attend.

The merits of our Society were most clearly and admirably represented at this time.

Mr. Gulick presented urgently the claims of foreign missions on Christian countries, illustrating each point with facts from the history and conversion of the Sandwich Islanders.

Rev. Mr. Mills, Rector of St. Ann's Church in Brooklyn, then presented ably the work and success of our own Mission among the women of heathen lands.

He was followed by Mr. S. E. Warner, who spoke most forcibly on the peculiar feature of our Society in the establishment of "Mission Bands." After detailing the importance of training the young in habits of benevolence, and keeping their hearts alive to every noble Christian impulse, he alluded to the powerful influence they could exert not only on their parents, but on many who could be reached in no other way.

He finely illustrated this point by an incident in the early history of Missions to the Sandwich Islands, whose inhabitants literally came under the influence of Christianity through the medium of a little boy. Among the first missionary applicants to the "American Board," after tidings had been received that the Sandwich Islanders had renounced their idols, was an earnest servant

of God, who had but one disqualification, and that the burden of a large family. An acceptance would only be given if these dear ones should be left behind, to which this fond father could not consent. Repeated denials only called forth renewed applications on his part, until a reluctant consent to his petition was granted.

As the earnest missionary neared the Islands, so long the object of his hopes and prayers, he was doomed to fresh disappointment, by learning that the King refused permission to land. With dismay the faithful laborer besought a revocation of this sentence, only to receive the same answer. When almost in despair, at the thoughts of a return to his native land with his mission unaccomplished, his little son begged to attempt landing on the Islands, that he might make a personal appeal to the King. Amid the fervent prayers of the ship's assembled passengers, the little boy prepared to face the anger of the ruler, and boldly accomplished his mediation. The King, charmed with his courage and honesty, as also his spirited denial that the father was one of those wretched creatures who had introduced intoxicating drink into the islands, readily offered a home to the Christian strangers. And thus was the door opened for the admission of Christianity into those islands by a *child*, and one who had been deemed the greatest obstacle in the way of a foreign missionary.

Few who were present will ever forget the stimulating and encouraging words with which Rev. Mr. Taylor commended the operations of our Society, which, he said, was not only accomplishing a beautiful but a glorious work for missions.

He spoke of the wrong and right way of doing things, and said that he feared too little had been thought of the *right* way to work great changes on heathen nations,

by beginning at the *mothers* and *wives*. Even in our land we could not fail to realize how few were the instances that a father had been able to train aright a family whose mother counteracted every good influence, but how many were the cases where a noble Christian wife had struggled against every trial incident to the example of a bad husband and had succeeded in making honest citizens of her children. Rev. Mr. Taylor closed his encouragements with the illustration that he felt foreign missions had been conducted too much on the principle of a steamer with but one wheel, which truly made motion, but little progress, until when the long needed balance of the "Woman's Mission" was added, it could not fail to speed rapidly to the goal of a glorious success.

The influence of this meeting is constantly widening and already has resulted in the formation of several Mission Bands, two of which are organized in Rev. Mr. Taylor's church.

Notice in "The Christian Intelligencer."

Nothing of late has so warmed our hearts as the cordial welcome given to our Society by Rev. Mr. Ferris, Secretary of the "Dutch Board of Foreign Missions," not only in private, but through the columns of the "Christian Intelligencer."

Its issue of March 15th contains a most faithful transcription from his pen of our work, its merits and successes, and distinctly defines our Society as an important *auxiliary* in the great cause of foreign missions.

It is very encouraging to be thus clearly understood and welcomed in our legitimate position, for we are but seek-

ing to fulfill the duties assigned our sex by the Creator, when he called the mother of all living the *helpmeet* for man.

Precious Treasure.

A bereaved Mother has appropriated the money found in her son's possession after death to benevolent objects, fifty dollars of which, through the medium of an interested friend, has found its way to our Society.

Although this son has already gone to receive his crown of rejoicing, with him we can truly apply the noblest epitaph framed for our poor frail human nature, "They rest from their labors, but their *works* do follow them."

A Pleasant Surprise.

A short time since a kind friend to the "Woman's Mission" invited us to look at the preparations she had been making for a box to be sent to India. To our surprise, the display of beautiful and useful articles was quite dazzling, amounting in value to two hundred dollars. Among the dolls, tastefully arrayed in fanciful costumes, were a bridal party, all glittering in satin and lace; dainty little maidens in full walking-toilet, and the ornaments of ball-rooms in contrast to a little widow, whose smiling face quite belied her sable weeds. Then, such an assortment of paper dolls, photographs, frames, patterns and badges, bon-bons and toys; while, amid all that could charm the eye, books and Scripture-cards of varied sizes had not been forgotten, nor a Book of Common Prayer, designed as a gift for "Beautiful Star."

This generous donation, we were told, was suggested by reading the description of the Kali feast (the only approach to enjoyment known to the poor zenana prisoners,) and contrasting it with our happy and holy festival of Christmas. To send preparations for a Christmas-tree, which might lead these immortal beings to thoughts of a higher and purer enjoyment, was the one object of our interested friend. May the good Giver of all grant a double blessing on this proof of love for His cause.

MISSION-BAND DEPARTMENT.

Sunday School Anniversary in Calcutta.

Calcutta, Dec. 23.

MY DEAR YOUNG FRIENDS,—At this season my thoughts turn to home and our dear church, although it is hard to believe that this is Christmas, while the weather continues so hot. We have no pretty evergreens to dress the churches here, but some people try to put up a few branches of trees on Christmas day, which wither very soon.

Last week I took about twenty of my school-girls to the Sunday School Anniversary, for here they have a S. S. Union, as well as at home. The Anniversary was held in the Town Hall, which was very much decorated for the occasion, with flags and flowers. About fifteen years ago it was thought impossible to hold a Sunday School here, as the difficulties were so great. It must be held either at seven in the morning or at five in the evening. At this season of the year it is quite dark at six o'clock, and therefore an attendance in the morning requires great self-denial.

One of the clergymen who addressed the children was speaking to them on the subject of self-denial, and related to them several pretty anecdotes to illustrate this point. Among them was a Hindoo fable, showing that self-denial is a virtue highly estimated even by the heathen.

THE RABBIT IN THE MOON.

The Hindoos think that the figure we see in the moon is a rabbit pounding rice, and that this story tells how he came there:

A fox, a monkey, and a rabbit once lived together in a forest, most happily, in one dwelling. One day an old man, apparently much toil-worn, wearied and hungry, came to their home, where they gladly welcomed him. After a little while he said to them, "My children, in my home, a great distance from here, I heard

that, although from different families and with different habits and tastes, still you live happily together: so I have come to see if it be true. Now, I am tired and faint with hunger; have you nothing you can get to refresh me?" They all exclaimed, "we will try to get something," and forth they sallied in different directions, to see what they could find for the old man's refreshment. The fox ran to the river and caught a fish, the monkey climbed a tree and brought the finest cocoa-nuts, but the little rabbit returned without anything. The old man said to the rabbit, "My child, I am very sorry that, while your friends can each do something for the refreshment of the old and weary, you do not care to do any thing."

The little rabbit looked very sad, and turning to his companions begged them to help him gather sticks and dried leaves and set them on fire. When this was done, he turned to the old man and said: "Kind sir, I am a poor feeble animal, who cannot fish like the fox, or climb trees like the monkey. After looking everywhere, I could find nothing to bring worthy of your acceptance, but to show you I am willing to serve you, I will give myself." With that he threw himself into the fire and was roasted for the old man's supper. The old man was one of their god's in disguise, and to commemorate the self-devotion of the rabbit, he placed him in the moon, where he should never be forgotten. This is the fable, and it shows how the Hindoos appreciate self-denial, or the sacrifice of selfish desires to the service of their duties.

Now, dear children, I could not but think, as I listened to this fable, of the verse in the Bible which says: "Present your bodies unto God a living sacrifice, holy and acceptable unto him, which is your reasonable service."

Now this means that we are to give ourselves *entirely* unto the service of God. Our tongues must praise Him, our hands must work for His poor people, our feet must run to do good, our eyes must read His word, our knees must kneel in prayer, our ears must hear His holy instruction, and above all our hearts must love Him. Now, the next time you see the full moon, I want you to look at it,

and see if you can fancy that the dark figure in it looks as these poor heathen imagine—a rabbit standing up on its hind legs, with a stick in its fore-paws, pounding rice in a wooden bowl. Then, whenever you look at it, think of the first verse of the 12th chapter of Romans. I think some of you have been trying to do this, for you have given money to help me in my work here. Other members of Mission Bands have been sewing diligently, and then have sold their little articles for our mission or have sent them to me. Thus they gave their *hands* to God. How each one of you can do something, as I have shown you, to serve God, for none of you are too weak and feeble to do a little good. Now, I want to tell you a true story about what was once done by such a little thing as

A BLACK BEETLE.

In Persia, you know, the kings are very powerful, and oftentimes very cruel; if any one offends them they can have their heads chopped off directly, or shut them up in prison for the rest of their lives. They can do this without the poor man's ever being tried, to know whether he is innocent or guilty.

Well, one of the kings of Persia had a very high tower built in a large field. Inside this tower there was nothing but a winding staircase, leading to the small room with a window in it at the top. This king was very cruel, and when any one offended him, instead of chopping his head off directly, he would send him to this tower, that he may die slowly of starvation. After the man was put inside, the door was built up, so nobody could go in nor he come out. If the poor man liked, he might go to the top of the tower, and from the window shout to those below, but, if they heard him, they could give him no food; and, after suffering many days with starvation, the poor prisoner would generally throw himself from the window and be dashed to pieces.

One time this king was told that a very rich and good nobleman had said wicked words about him. The king was very angry and did not stop to inquire whether the report was true or not,

but sent his soldiers to take the nobleman and shut him up in the high tower. The wife of the nobleman went to the foot of the tower and called out to him not to be afraid." I will go to the king," she said, "and tell him you are innocent. I will get you out of this dreadful tower, or I will die." She went to the king, but he would not believe her, and would not let her husband out of prison. She went home, weeping bitterly, and all night lay thinking how she could aid her husband to escape. The next evening she told a servant to take her husband's horse to some trees a little distance off, while she carried a large basket and went to the foot of the tower. When it was getting quite dark the servant saw his master coming, who mounted his horse without saying a word, and rode fast away.

In two or three days, the king found that the nobleman had escaped. Great was his wonder and astonishment, as well as his fury. At length he was told that the nobleman's wife had been seen near the tower. She was sent for; and, when he found that she aided her husband to escape, she was told that she must take his place. So the king had a hole made in the tower, and, after she was put in, it was walled up again. Then the king came to look at the tower, and the more he looked the more he wondered how the prisoner could have escaped. At length his curiosity became so much excited that he called out and told the poor wife, if she would tell him how she had helped her husband escape, he would let her out and forgive them both. She said she would tell him after she was free. Upon his releasing her, she gave him this explanation:

"When you shut my dear husband up in the tower, I thought many times what I should do to help him escape; at last I devised this plan. I went to the foot of the tower and called out to my husband to look out of the window, and when he saw any little thing crawling on the wall, to put out his hand and very gently draw it in. I then took a black beetle and tied some very fine thread to one of its legs, and, having put a little grease on its head, set him to crawl up the wall of the tower. The beetle smelling the grease, and

not knowing where it was, kept crawling up and up the wall to get it, until my husband saw it, took hold of the bug and drew it into his room, when he found the fine thread which I had tied to its leg. He drew this up very, very gently, and tied to the end of the thread was some very strong silk, then some strong string, and then there was a very thick, strong rope. My husband fastened this rope to a pillar in his room, and I held the other end, and so he slid down the rope and escaped. Then I set fire to the rope, so no one might know how he escaped. Thus a little beetle saved my husband's life." The king, as you may suppose, was struck with the ingenuity of the plan and forgave them both.

Now, dear children, you may say, oh! it was that good wife who saved her husband! But stop a minute; without the poor, mean beetle she could never have got the thread, or the silk, or the rope to her husband, and the poor man would not have been saved. Now listen to me a minute longer. These poor Hindoo women whom we are teaching, are shut up in the great tower of ignorance and superstition by the cruel tyrant the devil. Your missionaries are like the poor wife, who thinks of every way to release the poor prisoners, whose minds are kept in a state of starvation, and would finally, utterly perish. The poor, black beetle is the Hindoo teacher who carries the first thread of knowledge to the poor prisoner. The little spot of grease is the money for which the poor Hindoo teacher is led to do the work. The silk and the rope are the means which are sent out to us, made by the little silk-worms and the larger rope-makers at home. Now, my dear children, supposing the little silk-worm had said, "Oh, I am very tired spinning, spinning all the time, I shan't spin any more," and had left off before there was quite enough, the poor man would not have been saved. Then you must remember it was not when the prisoner first saw the little beetle that he could escape; he had patiently, and *very, very* carefully to draw in the very thin thread, till he came to the thicker; and it was long before he came to the firm rope on which he could trust his life. And how anxiously the poor wife

must have watched, lest the frail thread should snap, before he had laid hold of the firm rope. So slowly do our poor prisoners draw in the slender thread of knowledge, and we fear it may be long before they lay hold upon Him who alone is able to save from everlasting death.

I hope you will remember, dear children, that there are many thousands of these poor prisoners shut up in these towers, and how many silk-spinners and rope-makers we require to set them free. May God give you hearts and hands for the work, prays your friend,

H. G. BRITTAN.

MY DEAR YOUNG FRIENDS,—As you gave me so kind a reception on my first appearance among you, here I am again you see, with the narrative of the conversion of a whole island, Parata, to God. I am reading John Williams' account of missionary enterprises in the South Sea Islands, and if you like this, perhaps, I may send you one or two more from the same field. So you can call this

LAYS OF THE SOUTH PACIFIC, No. 2.

FAR, far on South Pacific's wave
 A lovely island rests;
 The billow's wrath its reef doth lave,
 Then sinks on ocean's breast.
 Rich grow the bread-fruit and the palm,
 The luscious tropic trees,—
 The cocoa's plumes, aye tow'ring, are
 Like conqueror's in the breeze.
 Then wherefore launch those chief's canoes,
 Freight with many souls?
 Wherefore, self-exiled, do they choose
 To brave the storm that rolls?
 "Alas! the gods in wrath have sent
 Dread sickness to our shore;
 So fast we fade, by dire intent
 Our tribe is wasted sore.

We fain would seek some happier strand,
Far from this doomed ground."
And so they toiled afar from land,
Nor port nor shelter found ;
In thirst and hunger, on, still on,
Like children in the dark,
Till, wide engulfed, one bark went down,
And all were faint of heart.
Return they would. But He who holds
The waters in His hand
Guided at last to Maurua's shores
Aun 'ra's little band.
Widely they stared to see afar
Neat, white-washed, peaceful homes ;
While kindly voices, welcome rare
Extend to all that come.
" We once were sufferers like to you,
By evil spirits led ;
Now, taught the knowledge of the true,
By Christian truth we're fed.
Behold ! where lie Maurua's gods,
Our idols base and vile,
White strangers brought the tidings good,
In ships from Britain's isle."
They live where rise those mountains high ;
So once again they speed their flight,
Not now from hostile god ;
They haste to seek those strangers white,
And learn of Jesus' blood.
Wonder, and love, and glad surprise,
Await them once again ;
How fair to their delighted eyes
The ways of Christian men !
They list, they learn, believe and pray,
And bless their teachers dear.
In three short months would go, they say,
Their own dark isle to cheer.

Now blest with faith, with helpers too,
 They reach Paratu's bay.
 How well God blessed their numbers few
 This glowing fact may say:
 But little more than thirty days
 Saw that lone bark once more,
 Laden with idols, cast away
 In that bloodless, heavenly war;
 While Williams and his brethren dear,
 With angel hosts on high,
 Rejoiced to see the day draws near
 Of their Saviour's victory.

J. M.

NEW YORK, *January*, 1866.

RULES FOR FORMING MISSION BANDS.

1. An association of the young banded together to aid the "Woman's Union Missionary Society" shall be called a "Mission Band."
2. Each Band shall be responsible for the payment of not less than \$20 a year.
3. A child may become a *Member* of a Mission Band by the annual payment of twenty-five cents. Parents or other adults may become *Honorary Members* by the annual payment of fifty cents.
4. Each member shall be entitled to a certificate of membership provided by the Society.
5. A Mission Band may be formed by four or six young ladies or children acting as collectors, whose duty it shall be to obtain the names of members, return them certificates of membership properly filled out, and also to make yearly collections as they become due.
6. Each Mission Band shall have the superintendence of some lady in the same church where it is formed, whose duty it shall be to watch over and direct the labors of the collectors, see that their payments are duly made to the general Treasurer, and in every way encourage their efforts.
7. Each Mission Band may have the privilege of specifying in what particular field, occupied by the parent Society, they wish their money to be expended.
8. Each Mission Band must select an appropriate name, that no confusion arise in the acknowledgment of money.

Treasurer's Statement.

AMOUNTS RECEIVED SINCE LAST REPORT.

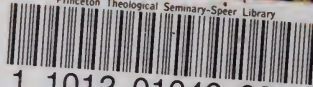
Mrs. W. S. Gilman.....	\$10 00	H., per Miss Kobbe	50 00
“ F. A. Lane.....	25 00	Miss M. Messenger.....	57 00
“ A. Marié.....	20 00	Through Miss J. Mills.....	23 65
“ J. Q. A. Butler.....	20 00	Miss C. L. Westerlo, in-	
Mission Band, “The Mite		cluding \$10 from V.....	20 00
Gatherers,” per Mrs. T.		Miss M. McDermott, Balti-	
T. Barr	39 80	more, Md., per Miss M.	
Mission Band, “First		A. Gardiner	2 00
Fruits,” per Miss E.		Mrs. C. O. Le Roy, Fair-	
Blakeman.....	11 00	field, Conn.....	20 00
Mission Band, “Fragment		Per Do. Do., Miss E. Clark.	2 00
Gatherers,” per Mrs. E.		Rufus Park, Esq.....	10 00
Smith	40 00	Mrs. E. C. Bridgman.....	25 00
Mrs. C. C. Dike.....	20 00	“ Samuel Brown.....	5 00
“ Calvin Adams.....	25 50	Per Do. Do., Mrs. E. F.	
Mr. and Mrs. Lewis Tappan	20 00	Randolph.....	5 00
Miss A. J. Swift.....	10 00	Collected by Miss A. H.	
Mrs. C. Kimball, LeRoy, N. Y.	2 25	Traver, Newark, N. J.,	
Mrs. Fred. Townsend, Al-		from her S. School class,	
bany, N. Y., for 1866-7..	40 00	to constitute Rev. J. M.	
Mrs. A. W. Brown.....	3 00	Dicksou a Patron.....	50 00
Mission Band, “Willing		Mrs. Wm. Ransom.....	40 00
Helpers,” per Miss Haines,		Per Do. Do., Mrs. J. C. Mc-	
Hamburg, N. J.....	22 00	Graw, Ithaca, N. Y.....	50 00
Miss H. B. Haines.....	25 00	Mrs. C. B. Atterbury, Pat-	
Mrs. J. S. Marvin.....	5 00	erson, N. J.....	10 00
Mr. and Mrs. J. M. Nixon..	10 00	3 monthly contributions	
A Friend.....	1 00	from the Bible Class of	
Mrs. S. A. Church.....	5 00	Mrs. P. Stryker, in gold,	
Edith and Ella McGregor,		for Mexican Bible-reader.	30 00
result of a parlor fair for		Mrs. J. Hunt, per Mrs.	
the “Pioneer Band,”... 56 23		P. Stryker, 3 monthly	
A Friend, Albany, N. Y... 1000 00		contributions, in gold, for	
Mrs. J. Stewart.....	39 00	support of a Mexican	
“ G. M. Van Nort.....	10 00	girl.....	9 00
“ T. F. Bull.....	5 00	Subscription of Miss M.	
“ Seth Bliss	10 00	Brittan for 1865.....	20 00
“ W. A. Hallock.....	42 00	R. W. D., Elizabeth, New	
“ A. Wagstaff, per Mrs.		Jersey, per Mrs. T. C.	
T. C. Doremus.....	5 00	Doremus	10 00

Miss M. Kirkpatrick, Phil., per Miss Cowell.....	10 00	Memorial," per Miss M. Messenger....	50 50
A "Thank Offering from an Amer. Woman," per Miss Cowell, of Philadelphia..	10 00	Fleet Street Church, Brook- lyn, per Mrs. A. F. Baxter	20 00
Mrs. Samuel Sloan	50 00	Mrs. G. W. Kendall.....	75 00
Miss Gelston, per Mrs. T. C. Doremus.....	10 00	Central Baptist Mission (Mr. Greaves), per Mrs. T. Ro- berts.....	100 00
Mission Band, "The Little Dewdrops," per Miss M. Williamson, Bloomfield, N. J.....	20 00	For Miss Nottingham's out- fit.....	1 00
C., St. Lawrence Co., N. Y.	5 00	Mrs. Joseph Merwin.....	36 00
Mrs. T. McMullen, per Mrs. Edwin Smith.....	5 00	"School Girl's Miss. Band," Packer Institute, per Miss Ida P. Whitcomb	26 15
Mrs. J. T. Howard	25 00	R. L. Wyckoff, Esq., for balance in print- ed account.....	18 99
Miss Lyman, New Haven, Conn.....	44 00	Paid by Miss Mills for 1865.....	34 00
Mrs. T. D. Wheeler, New Haven, Conn., per Miss Lyman.....	20 00	Paid by Phil. Branch	300 00
Mr. Edwin Wilson.....	10 00	Special deposit.....	7 25—360 24
Mr. James Schieffelin, for "American Home," per Mrs. T. C. Doremus.....	25 00	Mrs. C. Cristie.....	20 00
Mrs. H. G. K. Calef.....	22 25	Mrs. S. J. Broadwell, Cin- cinnati, O.....	20 00
Miss S. B. Mathews	20 00	S. School of First Presbyt. Church, Cin., O., per A. G. Jenney, Esq.....	50 00
" M. A. Hamilton.....	25 00	Mrs. J. S. Hallenbeck, Car- diff, N. Y., per Mrs. R. L. Wyckoff.....	50 00
Mrs. E. B. Corning, per Mrs. T. C. Doremus.....	20 00	Miss Alice Middleton, Wash- ington, D. C.....	20 00
Mrs. L. Andrews, per Mrs. W. A. Hallock.....	20 00	For Missionary Link	18 55
Mission Band "Morning Star," per Miss A. C. Brower.....	26 00	Mrs. Walter Baker, Dor- chester, Mass.....	80 00
Mrs. J. B. Hutchinson.....	20 00	Per Mrs. Walter Baker, Mrs. A. W. Towey.....	10 00
Mrs. B. F. Walcott, New York Mills, per Mrs. J. B. Hutchinson.....	20 00	Per Mrs. Walter Baker, Mrs. J. W. Brooks.....	10 00
Mrs. D. Knowlton.....	20 00	Miss A. M. Wescott.....	31 25
Mission Band "B. C. Cutler			
		Total,.....	2,447 98

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